

sion, by bringing loads of stones, fire-wood, and green boughs, and to bow down very abjectly in the presence of the chief. They were also required to pay a large amount of tapa, mats, and other property.

The government of the Samoans is more refined in principle than could well be expected. The rule of hereditary chiefs is acknowledged, and the distinction of the several classes well defined. Great respect is paid to the chiefs, and particularly to the "Tupu," or highest class. To this belong Malietoa, Pea of Manono, &c. The second class consists of the near relatives of the first, and of others who have large possessions; the third, of the petty chiefs of villages; next come the tulafales, who are a well-defined class between the chiefs (alii) and common people. These tulafales are proprietors of the soil, and householders; they possess considerable influence, and act as advisers of the chiefs, and the executors of their orders. Like the chiefs, they derive their rank from descent. There is no distinct name for the common people as a class, but the chiefs in speaking of them always apply some opprobrious epithet. The son of a low-born woman by a chief ranks as a chief, although he has no authority, and the son of a noble woman by a man of mean birth, may be either a chief or a commoner.

The lands are allotted and distinguished by known boundaries. The natural heir of the former owner succeeds, and is the feudal chief or leader in war, but all his dependants are free to cultivate it. Lands may be sold, which is done at public meetings, and the bargain is made binding by sticking their staves into the ground, or digging a portion of it up.

The whole power lies in the high chiefs of the "Malo" or conquering party. They assemble in fono, and determine the general laws and rules of action. At the head of this is Malietoa, who is now considered the head chief of Atua, and is supposed will shortly acquire that of Tui of Aana. Each of these districts formerly had a separate chief, bearing the same title of Tui, but in their wars with Manono, nearly all the descendants of these princes were killed off. To obtain this title requires the consent of the chiefs of Manono, and part of Savaii, which belongs to the ruling party.

The fono may levy what contributions it pleases, particularly on those they have conquered. The present "Malo" or government is designated "Malo-to-toa"—the gentle government.

Although there is no supreme authority acknowledged in any one individual, yet there are instances of chiefs of districts assuming and maintaining it. The late Tamafago, of whom some account has already